

Breakthrough for McGill TAs

by Peter Orr

Negotiations between the McGill Teaching Assistants Association (MTAA) and the Faculty of Arts appear to be moving ahead.

Yesterday the second meeting of the year between Robert Vogel, Dean of Arts, and the MTAA established a forum for the airing of TA grievances.

The Arts Faculty Committee on TAs, created by a senate decision in 1976, will, in a few weeks, convene for the first time.

The committee will have jurisdiction over grievances laid individually or collectively by the TAs regarding workload, and appointments.

Other issues, such as fixing student / T.A. ratio will be referred to the Arts Faculty as a whole, said Dean Vogel.

Elections of TAs to the Arts

Faculty Committee will take place within two weeks. Dean Vogel who will chair the committee says he will ask the ASUS to send two student representatives to serve on the committee. Professors James McGillivray, and Janice Stein will represent the Faculty.

Yesterday's meeting, which was attended by W.F. Hitchfeld, vice principle of graduate studies, produced an agreement giving TAs a cost of living allowance equal to that paid to faculty.

The TAs say their cost of living allowance over the past three years was 12 per cent below that paid to professors.

Vogel said the cost of living adjustment was "in the works anyway."

Both sides saw yesterday's meeting as a useful first step towards the resolution of TA grievances.

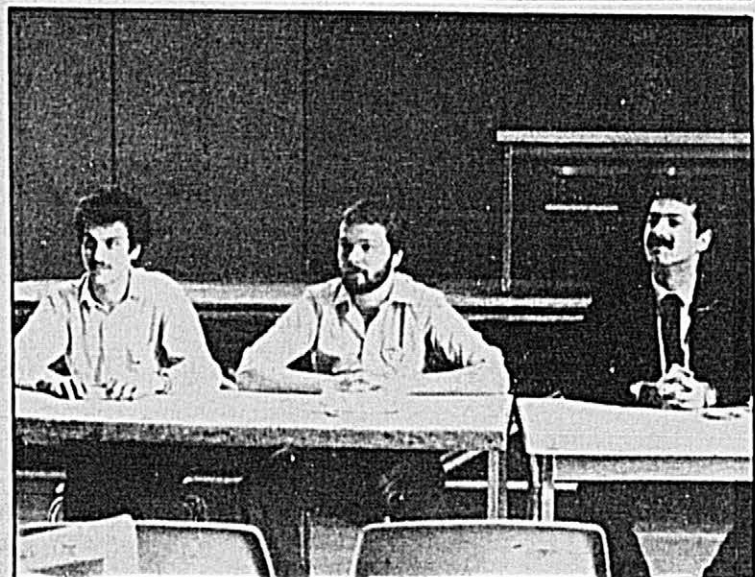
The MTAA executive has been petitioning the University for a meeting since last spring.

"Originally they did get bounced back and forth," Dean Vogel told the Daily.

Vogel feels the delay was partly due to the TAs failure to press the issue.

Asked how he thinks the TAs will respond to news of the negotiations MTAA president Roger Levy said: "We hope that what we have brought back from our discussions with the Dean is satisfactory to the membership."

The MTAA will hold a general meeting this Friday, at 4:00 p.m. in Arts west room 120.



Presidential hopefuls got a chance to shoot the breeze yesterday at the Society's annual meet the candidates extravaganza. Eighteen people showed up, 12 of whom were candidates.

Engineers' papers under fire

OTTAWA (CUP) — Engineering students' publications are coming under attack on several campuses because of their sexist content.

The *Plumbline*, the engineering newspaper at McMaster University, has limited its distribution to engineering students only after the last edition brought complaints.

Publication of the *Red Rag*, the University of British Columbia engineering newspaper, has spurred the UBC women students' office to challenge the administration to take action against continued

sexist activities by the engineers.

And at the University of Toronto, recent editions of *Tolke*, the engineering newspaper, were dumped on the desk of administration president James Ham in protest.

Thousands of copies of the "no frills engineering newspaper" were collected from sites across campus, loaded into cars and then unloaded at Ham's office.

Andrea Knight, students' administrative council women's commissioner, told Ham that issue included a

particularly offensive item called "Teenage Necrophile." "It makes a joke of violence against women," she said.

"There is some stuff I would label as sick. I don't know if they (the engineering society) should be proud of this."

Knight also took her case to Arthur Kruger, the dean of arts and sciences, who agreed the *Tolke* is sexist.

"As offensive as you might find it, you must think through the question of freedom of speech," he cautioned.

Kruger agreed that the *Tolke* should develop an editorial policy. The distribution of a paper on campus is a privilege, he said, "and it should have a responsible editorial board."

The McMaster paper, *The Plumbline*, was severely criticized last October when it carried a banner headline: "Prostitution ring smashed — 30 nursing students arrested." In addition, photographs of two female students were taken from a bookstore ad and placed around the edges.

McMaster engineering society president Dave Mitges said he received letters condemning the content of the paper.

"The students said it was offensive and demeaning to the public image of McMaster. They felt the content of the paper was objectionable and should be reformed, or failing this the distribution mechanism should be changed," he said.

"Due to these complaints, and the many letters to the editor that appeared in the (campus newspaper) *Silhouette*, it was my decision to limit distribution of the *Plumbline* to those students in engineering," he said.

New Kenyan government as corrupt as old

by Heather Tisdale

The government of President Arap Moi of Kenya is as corrupt as Kenyatta's regime, says research fellow O.S. Sarone.

Sarone spoke on the topic of "Kenya after Kenyatta" as part of the activities for African Week.

Kenyatta was prime minister of Kenya from 1963, when it received independence from Britain, to his death in 1978. He was made president in 1982.

"Kenyatta's motto in the '70s was: 'let's join hands together,'" said Sarone. "But the people understood this to mean: 'let the elite join hands and grab together.'"

"Kenyatta and his wife had many projects such as hospitals," said Sarone. "Millions of

shillings were on their way out to Swiss banks. The rich enjoyed the fruits of independence."

When Kenyatta died, many heads of state came to pay their respects for what they thought was a national leader, but Sarone said the Kenyans called him a "pseudo-nationalistic" leader.

When Arap Moi succeeded to the presidency, there was a massive turnover in the personnel of the bureaucracy and the armed forces.

"Moi is a very British and gentlemanly character," said Sarone. "He told the masses he wanted them to follow in his footsteps."

What has Moi given to the people? In 1979, the Year of the Child, he told the children he would give them milk in

schools twice a week and free education from grades 1 to 7. It is doubtful whether these promises will be carried out."

In Kenya, foreign investors are very welcome," said Sarone. "Moi has decided not to nationalize but control."

Kenya is well-known for its economic stability. "When you go to Nairobi, you would think that you were in London," said Sarone.

But there are signs that the economy is beginning to collapse. There are reports that there is a shortage of bread in Nairobi.

"The economy will be stable only as long as Moi follows in the footsteps of Kenyatta," said Sarone. The Kenyan economy depends on foreign investment and loans.



Vote yes to giving the publications board final say over the *Daily* budget. Vote yes to a separate *Daily* fee.

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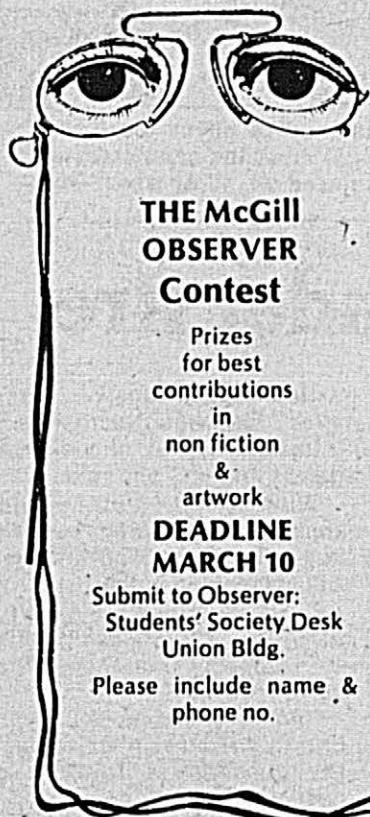
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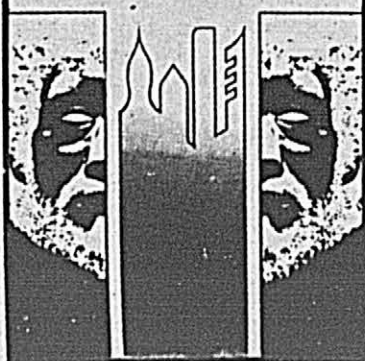
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African Week '80 Continues

TODAY:

- Exhibition: 10:00 a.m. - 6:30 p.m., Union B-01
- Presentations by: 2:30 p.m. - 6:30 p.m. Union B-01
 - a) McGill Caribbean Students' Society
 - b) Concordia University African Students' Society
 - c) University of Montreal African Students
 - d) University of Quebec African Students
- A Speaker on Zimbabwe: 7:00-8:00 p.m., Union B-01
- Alliance of Africans in Quebec 8:00-9:00 p.m., Union B-01

FRIDAY:

- Exhibition: 10:00 a.m. - 7:30 p.m., Union B-01
- African Music Safari: 2:00-3:30 p.m., Union B-01
- African Cultural Dances: 3:00-4:30 p.m., Union B-01
- Fashion show: 4:30-6:00 p.m., (POEMS INCLUDED)
- Film: The Wilby Conspiracy: 7:30-9:30 p.m., Leacock 132

SATURDAY:

- Debate and symposia on South Africa with film & slide show: 12:00-2:00 p.m. Union B-01
- Public lecture by C.A.P.T.: 2:00-3:00 p.m., Union B-01
- Round up cultural week dance - Live music and disco - Admission \$3.20. Time: 8:00-2:00 a.m., Cafeteria.
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				Israeli Folkdancing. Union Ballroom, 3480 McTavish. Beginners: 7:00 pm; Advanced: 8:30 pm. Students \$1.25.

International Women's Day

Why March 8th ?

by Susan Bandler

On March 8, 1857, women working in textile and clothing factories on the Lower East Side of Manhattan demonstrated against a fourteen hour day, sweatshop conditions, and child labour.

In March, 1908, many of the women in those industries demonstrated again. Fifty-one years later, many of the issues were the same—an "eight hour day", the "end of child labour" and "equal suffrage".

In 1910, International Women's Day was inaugurated at the Second International Conference of Socialist Women in order to commemorate the militancy of the New York women. Clara Zetkin, a leader of the German Socialist Party, proclaimed March 8 to be a day of international solidarity and action among women. The theme of the conference was: "the vote for women will unite our strength in the struggle for socialism."

The largest demonstrations on March 8 took place in Russia during the revolution. A celebration for International Women's Day was first organized by the Bolsheviks in 1913. Unable to obtain a permit for a demonstration, women held a "learned symposium" at the Grain Exchange in St. Petersburg. The emphasis of the conference was prostitution as many women were being forced on to the streets because of increased layoffs and wage cuts in the textile industry.

In 1914, Lenin agreed to the publication of a journal particularly dedicated to women's issues. The magazine *The Women Worker* (Rabotnitsa) was planned to be published on March 8. Only one member of the editorial board escaped arrest by the Tsarist police, but the magazine was published as scheduled. The imprisoned women celebrated so vigorously on March 8 that they could be heard in the streets.

The most important celebration of International Women's Day was in 1917, as a strike of 90,000 women textile workers coincided with a lockout at the Putilov works and signalled the beginning of the revolution. A week later, *Pravda* (the Soviet Newspaper) saluted the women workers: "The first day of the revolution—that is the Women's Day, the day of the Women Workers' International".

International Women's Day has been celebrated from that time,

although it has lost much of its former militancy. Women workers still face many of the same problems they did over a hundred years ago.

Despite attempts at "equal pay for equal work" legislation, women's earnings are still no more than one half those of men. Women are second class citizens in the labour market: they are the last hired, the lowest paid and the first fired. Working women are further oppressed in the home because of their responsibilities as wives and mothers.

Textile workers in Montreal work under conditions reminiscent of 19th century sweatshops. Women who provide the basic income for their families work nine hour days, six days weeks and receive minimum wage salaries.

The feminist movement has consistently gained much popularity in Quebec. Women's committees from the major unions have formed a common front to address women's issues. Their activity has included fighting for equal wages, day care, increased maternity and paternity leave, and better working conditions. It is this type of activity which makes the history of International Women's Day once again relevant.

This year, a march has been planned for Friday, March 7 by the "comité central" and numerous other non-aligned groups. The women's union will be included in the march and is urging all members of the McGill community to join them.

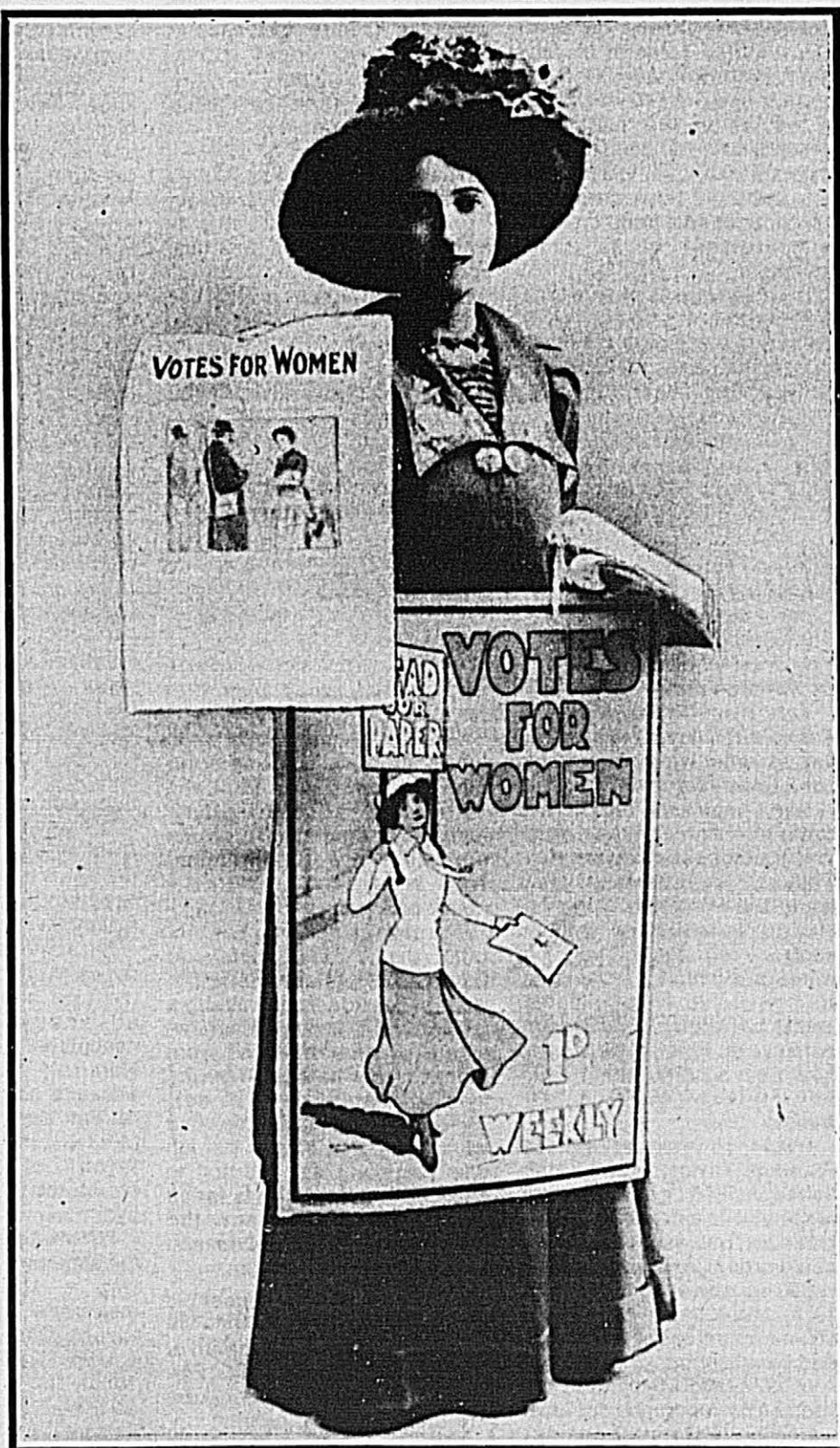
McGill Conference:

Planning For a Non-Sexist Society

Women (and many men) have long been fighting the sexist nature of most institutions in our society. The traditional spheres of public and private worlds are rapidly crumbling.

No longer are men assigned automatically to jobs in the economic sphere of work and politics and women restricted to the private sphere of the home and family.

As these spheres are redefined, it becomes increasingly clear that merely transforming current social structures is insufficient to create a truly non-sexist society: energy must now be devoted to building new institutions to service the needs of a society freed



from rigidly defined sex roles.

In an effort to direct study to this direction, an academic conference on "Planning for a Non-Sexist Society: Redefinition of the Public and Private Spheres" will be held at McGill March 20th through 22nd. Sponsored by the McGill Committee for Teaching and Research on Women, the conference will bring together top North American scholars for a past, present and future perspective on sexism and society.

Anyone who doubts that current society is sexist to its very roots might be shocked by some of the topics to be discussed at the conference. Delores Hayden, a professor at UCLA, will argue that the

very nature of current architecture and urban planning cements the structure of the nuclear family and women's place as participants in the private sphere only. Hayden will give her vision of what a non-sexist city will look like. Other workshops will deal with the sexism inherent in current educational, economic, governmental, family, medical, philosophical and child care systems.

All are welcome and encouraged to attend this conference. Registration is \$3 for students and those with low incomes and \$15 for employed persons. More information is available in the Women's Union, Room 423, Student Union.

Feminists Leave deBeauvoir

by Kimberley Stephenson

Members of Concordia University's Simone de Beauvoir Institute voted to dissolve the institute last October, stating in a press release "this is no longer the institute to which Simone de Beauvoir gave her name."

Since then, the institute has continued to function, but without many of its former members.

It was originally planned that the institute's policies would be determined by its members, rather than the institute's officials. Decisions would be

made during assemblies of all members (students, full and part-time faculty and support staff) based upon recommendations from organizational committees composed of assembly members.

However, the university told the assembly it could no longer have the autonomy and authority originally promised it, and this, combined with the firing of popular professor Greta Nemiroff, led to immense dissatisfaction within the institute.

Those who left have formed

the Concordia Women's Advocacy Movement, which is currently trying to get people to boycott the institute.

"They don't want it to be known what they're doing. We have to keep looking at them, and keep exposing them," said Nemiroff.

Nemiroff was actively involved in the founding of the institute, and for nine years taught the introductory women's studies course. This course was later required as part of the basic criteria for becoming a member of the institute.

When Nemiroff was fired by the co-ordinator of the women's studies program, Sheila McDonough, the move which sparked student protest and crystallized many of the problems of the institute.

The reasons given by McDonough for firing Nemiroff, a part-timer, were that full-time faculty should be given "the major responsibility for introductory courses" and that "it is normal procedure... to change the personnel and the content of introductory courses from time to time."

However, Nemiroff was replaced by a fractional, not a full-time employee, and she says McDonough never asked to see the course outline.

Elizabeth Bolton, formerly an active student member of the institute, and a member of the advocacy movement, speculated that the real reason Nemiroff was fired was because she was chairperson of the assemblies of the institute, and was strongly in favour of the democratic structures the institute was run by.

"Greta defended the rights of the assembly to have input. She was a strong advocate of member's rights, and she taught the interdisciplinary course challenges something about the university, it cuts across all departments," said Bolton.

The Advocacy Movement is now dedicated to "the destruction of the institute and the creation of another, or of the original based upon its founding principles," says Nemiroff.

"The institute has nothing to do with women's studies, nothing to do with feminism, and nothing to do with democracy," said Bolton.

"The original intent of the institute was, if you were a student, a part-time faculty member, or the woman who washed the dishes, you had the same vote," said Nemiroff.

She said the women who were accustomed to controlling the power at the institute would not share it.

"They saw they didn't have any power, they were being constantly outvoted, so they disenfranchised everybody on



Greta Nemiroff

October 4th. Those poor ladies couldn't imagine a democratic structure," said Nemiroff.

Mair Verthuy, principal of Simone de Beauvoir suggested one reason why the university had no objections when the idea was first presented to them was that nobody read the documentation.

Verthuy said there were problems with the assembly system. Students were required to attend two out of four assemblies to be members, "but it was difficult to find a time when everyone was free. Many of the assemblies were not well attended."

Nemiroff feels that these structures were necessary for a women's institute.

"The issues were never debated. They resorted to raw power, which is exactly what men do. At one meeting they had guards at the door," said Nemiroff.

The Advocacy Movement has sent letters to women teaching women's studies at cegeps, asking them to tell their students not to go to the institute. As well, they are sending a letter to Simone de Beauvoir, informing her of the recent activities at the institute.

"If you ask someone in Vancouver about the Simone de Beauvoir Institute they think it's throbbing with activity. Nobody knows it's an empty little building on Bishop Street," said Nemiroff.

However, Verthuy says the institute is still sponsoring activities, and is gaining new members.

"At last count, we had 109 students, and 20 applications," she said. Verthuy said the institute is primarily involved in "para-academic" activities. This year the institute has hosted activities such as workshops entitled "Money Wisdom for Women," "Demystifying Mathematics

for Women" and "Women and their Bodies." Later this month, the institution will be offering a one-day seminar called "Modes of Feminism", and in June it will host a two-day Women's Studies Colloquium.

Verthuy is not sure if the events of the past semester will affect membership.

"I get phone calls all the time. We may indeed have lost members, but the evaluation we are doing will tell us a lot of things," she said.

In an attempt to set up a new institute which can be governed by democratic structures Nemiroff and other teachers of women's studies are establishing the Centre for Feminist Culture, scheduled to open April 6th.

All teachers will be working on a volunteer basis, the building has been donated by an interested woman and the courses will be inexpensive.

Curriculum offered will include economic assertiveness training, feminist creativity and the interdisciplinary introductory course which Nemiroff used to teach at Concordia.

"There will be a feminist, philosophical underpinning, permeating everything that happens at the centre. We are interested in social change. All faculty will be working together, and we can be extremely flexible as we won't be caught up with credits," said Nemiroff.

Nemiroff does not think a truly democratic women's studies program can exist in "a traditional, patriarchal structure such as a university."

Verthuy expressed doubts as well.

"There is this attitude of universities which may be wrong, but has to be reckoned with," she said.

Foreign Domestics Risk Deportation

by Bonnie Farmer

The Household Workers' Association (HWA) is attempting to improve the working conditions of domestics.

"We hope to obtain the same minimal working conditions for domestics as for other workers, to include workers under the Minimum Wage Act and to establish a working contract so that household workers will have a legal basis with which to enforce agreements between domestics and employers. Finally, we wish to establish a union hiring hall," said Adriana Volpato, a HWA worker.

HWA, situated at 445 St. François-Xavier, was established in 1976 "so that women employed in private homes as cleaners, maids and nannies could organize to obtain better working conditions." Since 1976, HWA has grown into a 450-member association funded by government grants.

In 1977 HWA demanded that "domestic labour be included under the Minimum Wage Act, that domestics be eligible for all workmen's benefits and that all employers and domestic employees be obliged to sign a contract stipulating precisely the hours of work, job description, days off and vacation, maternity and sickness leave."

These demands led to the creation of Bill 126 in 1979. It provides for fixed working hours, holidays and vacations, but there are areas which the bill does not cover.

"We're not sure what the regulations will be, application will be difficult and inclusion under the Minimum Wage Act does not ensure decent working conditions," said Volpato.

As well, babysitters and companions for the elderly and handicapped are not even included in this bill. HWA has

been waiting since June 1979 for clarification.

Basically there are three types of household workers—foreign, landed immigrant and native Canadian. Native Canadians and landed immigrants are not faced with deportation. This is a foreign worker's major problem.

Foreign workers, mainly from the West Indies and South America, are allowed to work in Canada if they obtain a work permit which is renewable after one year. The work permits must be signed by the worker's employer. If not, deportation is inevitable. If a worker decides to quit the job she originally applied for in search of another she is faced with deportation since the work permit is void when she stops working.

A lot of foreign household workers are wary of Bill 126 because it covers Canadian or landed immigrants only. Furthermore, household workers are cheap labour.

"Paying \$70 a week is alright, but if \$120 a week is paid, they (Federal Manpower and Immigration) will want the jobs to go to Canadians," said Jocelyn Amour, another HWA worker.

Bill 126 might hinder the influx of foreign household workers to Canada if Federal Manpower and Immigration does not demand the same minimal conditions outlined in the bill.

"If a foreign worker comes to Canada to work as a domestic she should have the same working conditions and advantages as a Canadian or a landed immigrant worker. The solution is not to let her continue working under bad conditions nor is it to deport her. It is our duty to find her another employer," states Volpato.

Women's Council says Homemakers Need Pensions

by Brian Topp

You have been married for 40 years. Your husband retired two years ago and you are living on his company pension and your life savings.

One day, he suffers a heart attack and dies.

According to the Canadian Advisory Council on the Status of Women (CACSW), chances are, you're in trouble.

"A lot of women aren't covered by their husbands' pensions," said Lucie Pepin, vice-president of the CACSW. "And they don't do anything about it because of the way they were brought up. First dad looked after them, then their husbands did. All too often, they discover after their husbands die that nobody is looking after them anymore."

The CACSW reports in a recent fact sheet that women of retirement age are faring poorly in Canada. Three out of every four single, widowed or divorced women over 70 had annual incomes under \$5,000 in 1977. About 330,000 single, widowed or divorced women over 60 live in poverty, three times the number of men in the same circumstances.

"Company pensions don't help many women," the CACSW reports. "A woman does not automatically receive her husband's pension after he dies, because only one in two Canadian workers belong to company pension plans, and of those who do, less than half have a widow's pension option."

Pepin has two recom-



Meg T. Blank

mendations to make, aimed at alleviating the problem.

"First, women should find out what kind of coverage they have. They should ask their husbands whether they are on company pension plans, and whether the plans will succeed to them if their husbands die. They should find out whether their husbands have life in-

surance. If they aren't protected, they should do something about it. The government pension plan as it stands just doesn't do enough.

"What we'd like to see in the long term is for the federal government to set up a pension plan that all women could participate in from age twenty, on the job or at home."

Comment

Pornography is and has always been "entertainment for men". It aims to provide the male reader or user with a "healthy liberal" fulfillment of his sexuality. Some consider it an art form, others a means to make a buck. But in spite of excuses and apologies, the fact is pornography contributes to a "climate of violence" by depicting human beings as nothing more than sex objects, to be exploited and demeaned.

The so-called "female porn" has never been widely read by women; Playgirl attributes most of its success to a large homosexual male readership. And the fact that its publisher is also a male doesn't do much to substantiate women's participation in the production of pornographic material.

There has never been a distinctly feminine influence on the creation or control of pornography because the legal definition of the concept remains a male prerogative; the censorship boards who determine what is judged to be obscene and not permissible are composed mainly of men. Can they determine to what degree female exploitation offends human dignity? Is the readership and content of literary pornographic material sufficient in judging its legitimacy?

Pornography has transcended the basic nude displays that today are insufficient in exciting men. Rape and mutilation are now considered normal and acceptable "sexual" acts. The marketing of cruelty is extended to the fashion industry, to literary production and to the schools and streets.

Undoubtedly, pornography need not be confused with erotica—the two terms are crucially different. Erotica implies sensual love, mutuality, equality, and not the brutally cold power relationships illustrated in porn.

But unfortunately, women have not yet created erotica that could overpower the politics of pornography. Basically this is due to the fact that women have been greatly influenced by the male vision of sexuality which implies that what agrees with men's sensibilities must be applied to women.

The sticky and delicate issue of censorship obviously remains to be discussed. Susan Brownmiller, author of *Against Our Will: Men, Women and Rape* and a member of the feminist group Women against Pornography, declared in a New York Times article last July: "Nowhere is it written that you can exploit a woman's body because of the First Amendment."

In the name of civil liberties and democracy, one sex receives "gratification" at the expense of another while the escalation of domination and power, cruelty and violence reaches despairing proportions.

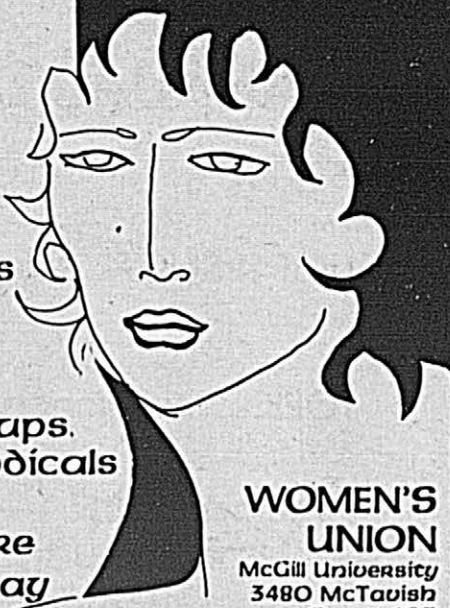
Grace Krupa

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Found: 1 pair ladies' gloves and calculator in MBA Lounge - 3rd floor. Contact Nareh at 874-6894 during business hours.

Lost - a black wallet Saturday night. It has IDs which I really need, so if you find it please leave it at Sadie's.

Lost: brown wallet, probably in Stewart S1/4, Monday 5:00 p.m. If you found it, keep the money, and PLEASE return it to Sadie's or to the porter's desk in the Stewart Bldg. It's a smooth, well-worn leather wallet of great sentimental value. It contains all my ID cards plus a very important allergy information card.

Continued on page 7

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Women's Minor Gets Major Attention

by Gigi Rosenberg

Much of the bureaucracy jeopardizing the future of the women's studies minor at McGill has been broken through, said Prof. Margaret Gillet of the Faculty of Education.

According to Gillet and Prof. Delidre Machado of the Anthropology Department, the women's studies minor, which suffered from lack of organization and coordination, faced the problem of folding if immediate action was not taken.

In an attempt to forestall this crisis, the Academic Policy Committee handed jurisdiction over the program to the Senate Committee on the Status of Women, which will appoint an advisor to the program and make arrangements for an interdisciplinary U3 seminar.

Because the program in the past has "rested on the good will of individuals," said Machado, it has always faced the possibility of folding "without anyone willing it."

"Most profs who teach in the minor are women who have the most fragile employment situations," said Machado. If

a professor leaves McGill, then chances are the course will be dropped from the minor.

Both Machado and Gillet feel there is a great need for the program and responded to criticism that such a minor ghettoizes women.

"If we could be assured that all courses were 50-50 in their concern for men and women, that would be fine, but it hasn't worked that way and it won't without special prompting. Unconsciously or consciously there is a bias," said Gillet.

Both Gillet and Machado agree that ultimately the long range goal is not to separate or ghettoize the study of women, but that the women's studies minor is an essential solution for the interim period.

"We want women's studies to make students more critical of the way their other courses are being taught," said Machado who feels that a great deal more critical work is needed and will only be done by those with a commitment to women's studies.

A problem still facing the women's studies minor is that the program still needs to be built up, said Machado. More courses at the 300 and 400

level are needed and there are still many departments that are not offering any courses.

To remedy some of the problems of course efficiency, Machado suggested professors be informed that a teacher need not be a woman to give a course in the minor as long as some attention is given to women and sex roles. Professors and students are being urged to talk to faculty members whose courses might fit into the program.

There has been some discussion among students currently enrolled in the minor, of forming a women's studies students' association.

"Unless students get themselves together, they won't know who they are until U3 seminar," said Machado.

Low Status for Academic Profs.

by Michele Press

"Academic women are not favored at McGill...neither the university nor the women academics have cause for complacency," reads part of a 1976 survey on teaching and research on women at McGill.

The report found that women

make up 5.3 per cent of all full professors - 17 out of a total 319 positions. Women make up the lowest rung of the professional ladder. Female associate professors, assistant professors, lecturers, and sessional lecturers represent 15.2 per cent, 24 per cent, 26 per cent and 40 per cent of those ranks respectively.

Altogether, women at McGill hold 18.4 per cent of all academic positions. This is higher than the percentage of women, 14 per cent, in full time academic posts across Canada.

The report reveals that women are also underrepresented in research at McGill. In 1975-76, only 5.4 per cent of women received funding, of which they were awarded 4.6 per cent of all funds.

Of the survey's four major recommendations, only one, the setting up of a Standing Committee on the Status of Women at McGill, has been fully implemented.

Another, the just initiated

minor in women's studies is beset with administrative troubles. (see article in this issue).

The remaining two recommendations—the appointment of a vice-principal in charge of women and the establishment of a Centre for Teaching and Research on Women—have had little follow-up.

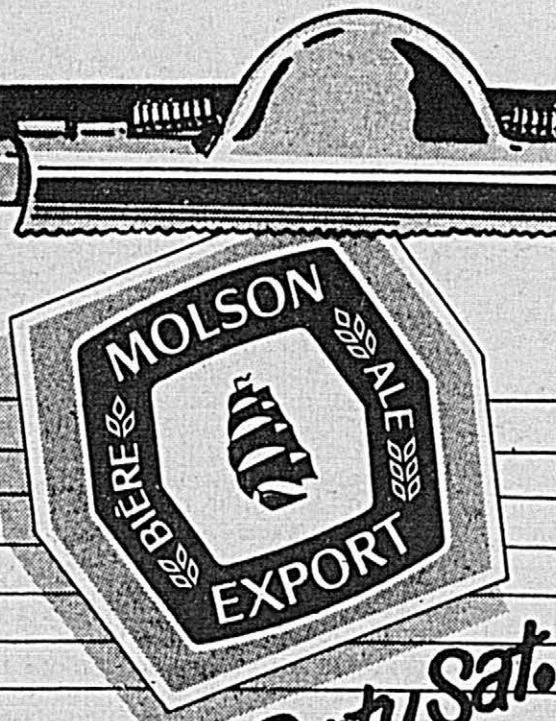
The 1976 survey conducted by Dr. Margaret Gillett, Dr. Janet Donald, Dr. Erin Molloy-Hanley, and Ms. Andrea Vabalas, was the result of an inquiry into the "extent of interest and activity in the scholarly study of 'Women at McGill.'"

As well, the report noted that it was beyond the committee's mandate to investigate cases of discrimination against the employment or promotion of women.

"There should be someone on campus to deal with these issues, to take initiative on behalf of women, and help remove even the suggestion that anti-female practices exist at McGill," it stated.



graphic by Mary Martha Guy



Party Sat.

Prepare (case) history for Tues.

Producers

This women's supplement has been produced by the following people: Ann Mounteer, Terry Anderson, Gigi Rosenberg, David Rowley, Bonnie Farmer, Susan Shears, Kimberley Stephenson, Molly Kane, and Michele Press.

Coming Events

Friday, March 7 -

A common front of women's committees is organizing the annual international women's day march. It will leave at 7:30 p.m. from the Rosemont metro and proceed to the office of social affairs. A group from McGill will be leaving from the Women's Union at 6:45 p.m. Everyone is welcome.

Saturday, March 8 -

There will be a full day of activities at L'UQAM (Judith Jasmin Hall). Starting at noon, festivities will include films, video, plays, music and a dance in the evening.

Clitoridectomy:

Ritual of mutilation

by Lisa Volkov
reprinted from the Varsity by Canadian University Press

It began around the time of Tut, when it was carried out on the female members of the Egyptian royalty. In the West, from the Victorian period to the 1940s, women in Canada, the United States and Britain were subjected to clitoridectomy to curb masturbation, lesbianism and 'inappropriate behaviour.' Female circumcision was almost institutionalized in the U.S. Luckily for many of us, it did not happen. Yet, in the Year of the Child and the Decade of Women we cannot say the same for so many African and Middle Eastern sisters.

"I was 12 years old when I was excised. I remember every detail of the operation.

I did not know what excision really meant, although I had seen on several occasions a group of girls who were just excised walking along. It was not a beautiful sight. Their backs were bent and they looked like old women who could scarcely hold themselves up.

"Once inside the house of the operator, I became terribly frightened. I was told to lie down on a mat on the floor. Immediately, some big hands fastened themselves on my thin legs and opened them wide. I raised my head, but immediately from both sides, two women held me down to the floor and immobilized my arms.

"I was terrified. Suddenly, some fingers grabbed a part of my genital organs. I tried to escape but I could not move. A terrible, searing pain pierced me through and through. The excisor cut the small lips and then the clitoris. It took an interminable time because it had to be done perfectly. I felt as if I were being torn to pieces. The rule says that one must not cry during this operation. I failed this rule. I screamed and cried, and I was bleeding all over.

"I have never felt any pain as overwhelming as this."

—Woman from Mali

On June 4, 1979, Fran Hosken, editor of *Women's International News* and temporary delegate to the World Health Organization, appeared in Toronto to present her findings on the over 2,000-year old and still-flourishing practice of female genital mutilation. Today's shocking reality was also disclosed at an all-African WHO sponsored seminar on "Traditional practices affecting women's health" held in February of 1979 in Khartoum, Sudan: genital mutilation of young girls is practised today in over 30 African and Middle Eastern countries. Statistics compiled by Hosken place the number affected at 74 million in Africa alone.

The operations take two major forms. Excision, the most common type, involves the removal of the entire clitoris and adjacent small lips up to and often including all external genitalia, without the use of anesthetic. The "tools" used by midwives include knives, glass splinters, razor blades and fingernails. Performed throughout Africa and a large area of the Middle East, it is found also among the Moslem populations of Indonesia, Malaysia, and India. In Paris, France, it is done among the Mali community of that city.

Excision is generally performed just before puberty, but in some areas babies or married women are operated upon. As more girls are going to school the ages at which it is done become younger as parents fear that girls will resist the operation.

More drastic

Infibulation or Pharonic circumcision is more drastic. Found in East Africa (including southern Egypt, the Sudan, Ethiopia, Somalia and northern Kenya), Mali, northern Nigeria and Yemen, it is generally performed on girls 4 to 10 years of age.

In the first part of the child's lengthy ordeal the entire clitoris and small lips are cut out. Then the inner portion of the large lips is scraped away and the bleeding parts are fixed together with giant thorns or catgut. A tiny opening

for elimination is created by the insertion of a splinter of wood. The wounded child's legs are bound together and she lies immobilized for weeks, often in her own excrement, until the wound closes, or she dies. If the opening left is too large, the operation is repeated.

"I was woken up early one morning. Before I was even quite awake, I was stripped, surrounded by all the women from the neighbourhood who held me down on a mat on the ground, and pulled my legs wide open. I struggled and screamed. I did not know what was happening or why...A terrible pain pierced my body and a large woman with a knife was bending over me and cutting between my legs. I thought she was going to kill me. I screamed and screamed, and I felt blood running from between my legs. I tried, despite my pain, to free myself, but the woman pushed the knife between my legs again. Fortunately, I remember nothing more until I woke up with my legs tied together and unable to move. I had to lie there, tied down, for endless days, with this constant pain between my legs.

"I was lucky at that. My older sister was operated on when she was eight; she never quite recovered. She was sick a lot, and she often woke up at night screaming. My father married her off as soon as she was 15. She did not want to go; she begged and cried. I never saw her again. She died a few months later; they said it was an infection."

Injuries often fatal

At marriage, generally negotiated when the child is just adolescent, the intact bride must be cut open for intercourse, which is then carried out constantly for about a week in order to keep the wound open. She must be additionally cut open to give birth, after which especially tight infibulation is performed at the discretion of the husband to increase his sexual pleasure. When the baby is weaned, the woman is once again cut open and the cycle repeats itself until the condition of the woman's genitals makes further cutting impossible.

Physicians consider the health consequences of these operations to be catastrophic. Primary fatalities result from the excruciating pain, shock and uncontrolled bleeding and infection (often lifelong and progressive) which results from the use of dirty tools. Injury is frequently done to the adjacent tissue of the rectum and urethra of the struggling child. In a spasm of agony the child may bite off her tongue. Long-term consequences include urinary disturbances, chronic infection, severe menstrual pain, cysts, toughened scars and infertility.

There is often extreme difficulty in childbirth. There is delay in labour, or delivery is obstructed, resulting in death and damage to mother and baby.

Even in cases of excision alone the passage is often blocked by scarring. Fistula, the rupturing of the vagina



with resulting sexual incontinence (which renders the woman an outcast) is a frequent conclusion.

The most dramatic and obvious result of this operation is sexual destruction. This is in fact the reason most often given for performing the operation. While desire and arousal is not always destroyed, the ability to have orgasms and thus gratification is. According to Sudanese Dr. Abu-el-Futuh Shandall's study of 40,000 infibulated women, virtually all were unable to attain orgasm. Because of nerve damage and narrowing of the vagina intercourse is frequently very painful. "Simple" excision likewise results in pain and frigidity, as many Egyptian women report.

The psychological effects of the most excruciating agony that can be inflicted on a female (often by trusted relatives)—violence in marriage, health and sex deprivation and continuous pain have never been systematically investigated.

"A woman of Somalia always suffers. As a child she must suffer the infibulation. She suffers when she is tortured to give birth. Each child reminds her of her own terrible pain; and she knows that each one of her daughters will have to go through a lifetime of the same misery."

Prerequisite for marriage

When asked why they performed "female circumcision", most population groups, whether tribal or modern, rural or urban, illiterate or educated, Moslem, Christian or Animist, replied that the primary reason was sexual; to promote chastity, preserve virginity and curb female sexuality.

Genital operations are said to preserve the polygamous family—"How else can a man satisfy all of his wives?" The mutilations are required





South Africa:

Living With "Double Curse"

by Barbara Jenkins

Black women in South Africa have been called "slaves of slaves." They deal with a government that refers to black women and children as "superfluous appendages" who must not be allowed to "burden" black workers.

Under South Africa's system of institutionalized racism, black women find themselves smothered by the double "curse" of being both African and female. While American women pursue the struggle for the Equal Rights Amendment, South African women are fighting to be allowed to live with their husbands, raise their own children and provide enough food for their children to live past the age of one.

It is the government's Bantustan Policy which most affects black women. Having been assigned to the "homeland" or Bantustan of their respective tribe, most African men are forced to work in the "white" areas of the country so that their families can survive in these barren wastelands. They must live in the cities, unaccompanied by their families, often in single sex barracks, for 11 months of the year. Their wives and children are left to fend for themselves in the impoverished Bantustan.

This situation has led to the disintegration of the black family structure. Bigamy, prostitution and drunkenness are not uncommon in black South African society.

Few African women, mostly young girls or single women without children are able to find jobs, and those they can find are the most degrading forms of employment with the lowest wages—domestic servants for white households, agricultural workers on white agricultural estates or workers in factories in border areas.

If a black woman working in a "white" area bears a child while living there, she is often forced to send her child away to the Bantustan for education. Children are not allowed in the single-sex hostels where most urban black women live.

Women have participated in the struggle for freedom through both the South African black movements, the Pan Africanist Congress and the African National Congress.

Hundreds of them have been arrested for their participation in protest marches against pass laws, and increases in rents, and bus fares.

Leaders such as Lillian Ngoyi and Helen Joseph have been banned for their efforts. Gladys Manzi and Dorothy Nyembe are constantly in and out of prison. Nyembe is presently serving a 15-year sentence.

On August 9, 1956 20,000 women marched on the capital, Pretoria, to protest the pass laws and other "evils of apartheid." This day has henceforth been celebrated as South African Women's Day.

for marriage, the sole purpose in life for a female. There is also custom—it has always been done. Many Moslems believe it to be a religious command, although it is nowhere referred to in the Koran. In Egypt and the Sudan, it is believed that it beautifies the woman. Other groups believe that the clitoris, source of a woman's pleasure, is male and must be removed.

There are those who argue that objections to the practice are "Western" and that Western values have no place in these matters. Clitoridectomy was performed in the West, and still is on occasion. Moreover, the transparency of charging "cultural interference" becomes apparent as these operations are increasingly incorporated into the modern sector and performed in hospitals (often government-subsidized) on the children of the educated and the privileged. Modern medicine is now used, without ritual, to mutilate little girls who have no choice in determining "their" culture. Because they are young, female and black their plight is largely ignored by the West. Detached Western observers often practice a new form of racism disguised as "objective value free judgement." The physical sufferings of "another people" are somehow different and thus not unjust. Injustice inflicted on women in a male-dominated society is seen to be a cultural rather than a political question.

Certainly the Western press is very reluctant to touch the topic. Even in the Year of the Child, it has resisted publishing the facts or even acknowledging the existence of the practice. When pressed, one is told that it is "in bad taste," "not for a family paper" (the same paper which publishes lurid details of pornographic murders), or

not newsworthy. One wonders if the mass castration of small white boys would excite more attention.

U of T political science professor Edward Andrew commented, "Perhaps the fact that this practice is so sickening may account for the disinclination of the mass media to publish it. Doubtless also its foreign nature makes it seem unimportant to Canadians. Yet knowledge of it is crucial to an understanding of the relation between the sexes."

His sentiments are echoed in the efforts of such people as philosophy and women's studies professor Kathryn Morgan who incorporates discussion of the subject into her lectures on sexuality and the position of women. "Genital mutilation is a life-determining form of institutional sexual violence," she says. "Although we want to see it as remote, it is actually continuous with other forms of hostility directed at women's bodies in our own culture, for example surgical reconstructions of women's bodies which are undertaken for cosmetic reasons to conform with Western standards of beauty. Although, unlike genital mutilation, these appear to be voluntary, powerful socially-defined norms of womanhood are at work in both cases."

Lack of response

Fran Hosken has struggled for years to make her research public and to instigate action. She asserts that Western organizations which work in Africa know what is going on but refuse to take a stand. Despite requests on the part of Africans, the World Health Organization (WHO) has long refused to even study the subject, pleading the inviolability of "cultural conceptions." Hosken reports that her inquiries to U.N. bodies

have met with evasion and noncommittal responses. Until very recently, UNICEF had been entirely unhelpful. A recent letter to Hosken confirmed that UNICEF personnel are now being instructed to incorporate concern about genital mutilation into their health work. Nevertheless, despite the fact that advocacy for children is its avowed purpose, UNICEF has refused to take a public, media-communicated stand on the subject.

The U.N. Committee for the International Year of the Child paid the matter lip service in its April 1978 newsletter. Hosken claims that no action or studies on the subject has been undertaken to date. The same is apparently true of innumerable other Church, economic aid and Third World development and support organizations which Hosken has contacted. According to Hosken, population planners active throughout Africa with the support of African governments are aware of the magnitude of the mutilations but say nothing about them nor attempt to inform women who work for them or who use their services so that their daughters may be spared. Although individual members may differ, organizations such as Amnesty International do not consider these practices to be torture.

In sharp contrast to this indifference, African women themselves are beginning to demand change. Awa Thiam of Senegal in her work *La Parole aux Negresses* documents case histories of horror and denounces the practices which oppress her sisters. In a powerful article published in the Nigerian magazine *Drum*, Esther Ogunmodede, head of an influential women's organization, asks, "How much longer will be subject our girls to this barbaric practice?" She has called for an international health

campaign to stop it.

At the fifth Gynecological-Obstetrical Conference of the Sudan, Minister of Social Affairs Dr. Fatima Abdul Mahmoud referred to such customs as 'debilitating' and Kateera Yassin, Secretary of the Sudanese Women's Union, accused doctors of profiting from the operations. At the Khartoum Conference Edna Adan Ismail, head of midwife training for Somalia, was vehement in her descriptions of the pain, terror and outrage inflicted on all young Somali girls by this custom (the Somali Democratic Women's organization has recently taken a stand against it). Many Egyptian and Sudanese women answering a questionnaire condemned the operations, calling them cruel, criminal, and a violation of women's basic rights.

More than talk required

Yet those opposed to the operations are in a minority. Because they are often educated (and thus aware of options) they are often accused of being "Westernized", despite the fact that in a past-colonial-neocolonial environment the education of even the most fervent African nationalists has been 'Western'. Yet they are authentic African voices.

Perhaps the Khartoum Conference offers the best value for concerned proponents of women's right to health and sexual capacity to offer assistance. The recommendations delivered by African representatives include the adoption of clear national policies for abolishment, establishment of national commissions to coordinate efforts, enactment of legislation where required, intensification of education (especially health education with emphasis on the dangers of female circumcision), and the education and enlistment

Continued on page 11

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EDITOR-IN-CHIEF

OLD MCGILL

Old McGill is the hard cover, 300 page yearbook covering the entire school year. It will include photographs of all McGill graduates of that year as well as other relevant material as the Editor sees fit.

EDITOR-IN-CHIEF STUDENT HANDBOOK

The Handbook will be given to every student at McGill during registration in September 1980. The book will include introductory material about McGill, Montreal, the Students' Society, and other campus groups.

CHAIRPERSON

BLOOD DRIVE COMMITTEE

Blood Drive 80 will be held during five days in October 1980 in the Union Ballroom. The Chairperson must choose a committee to oversee publicity, entertainment, door prizes, clinic volunteers, etc.

CRO

CHIEF RETURNING OFFICER

The CRO will supervise Students' Society elections and by-elections during the 1980-81 school year. (Only individual applications will be accepted.)

COORDINATOR

SECOND HAND BOOKSALE

The Students' Society will sponsor a second hand booksale in September (and possibly one in January). The Coordinator must organize these sales which includes publicity and finding student staff. (The Students' Society encourages applications from individuals representing particular campus groups which could provide group members as volunteers.)

NOTE:

All of the above positions are considered voluntary. In some cases, however, small honoraria or part-time employment pay is involved. Except as noted above, joint applications will be accepted from not more than two (2) students for any one (1) position. All applications will be treated confidentially and will be reviewed by the Students' Society Nominating Committee. The

CHAIRPERSON

WELCOME WEEK

Welcome Week is the week of activities held in September to welcome new and returning students. The Chairperson must choose a committee to oversee publicity, entertainment, etc.

VICE-CHAIRPERSON (PUBLICITY) WELCOME WEEK

This position is responsible for ensuring that all Welcome Week activities are properly publicized in accordance with budgets available.

CHAIRPERSON

MCGILL PROGRAM BOARD

The Program Board, a cooperative effort of several major campus groups, is involved with all aspects of programming including concerts, theatre, guest speakers, dances, seminars, etc. The Chairperson will chair monthly Board meetings, organize student volunteers at events and play a major role in selecting activities to be sponsored.

VICE-CHAIRPERSON (PUBLICITY)

MCGILL PROGRAM BOARD

The V-C (Publicity) will ensure that all Program Board events are publicized as required.

OMBUDSMAN OF THE MCGILL STUDENTS' SOCIETY

This position, established by the Students' Society Constitution, serves as a means by which students can obtain help in cutting through McGill bureaucracy at all levels and to inform students of the proper channels to air grievances.

best qualified candidates will likely be interviewed by the Committee.

Official application forms are available from the Students' Society General Office, Room 105 of the University Centre, 3480 McTavish Street. Completed applications should be submitted to Miss Heather McLean, Secretary, in the General Office NO LATER THAN 4:30 PM, FRIDAY, MARCH 14th, 1980.

Janet Falconer Chairperson, Nominating Committee

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Daycare: Needs More Room

by Terry Anderson

With room for only 40 children, McGill day care facilities are inadequate to meet present needs on campus. Many parents don't even bother putting their names on the 175 person waiting list.

The day care centre is planning to expand, but does not presently have the physical facilities.

"We just have to find a suitable building," said a spokesperson for the centre. "The problem is that municipal by-laws on day care safety are very strict, so finding the appropriate building is very difficult."

Sam Kingdon, director of Physical Plant, has assured the centre that expansion is a University priority. The University is currently providing the building and maintenance free of charge, while all other operating funds come from government grants and fees charged to parents. A new centre would receive the same University support.

A committee of students has recently been formed to work for

additional day care. They are currently studying available government financing and looking into buildings owned by McGill.

"Adequate day care must be viewed as a right not a special service," says Andy Wheatley, a committee member and the father of a young child.

The student committee considered setting up a co-operative student-run centre, but felt the red tape involved with licensing volunteers, and financing would make such a project unworkable.

Committee members also felt the current day care centre offers high quality professional service and would like a new centre to be run by the same group.

"I would feel confident sending my children to a day care centre if I knew it were as good as this one," said one committee member after a tour of the facility.

"You can tell just by looking at the children and their activities what a great environment it is for them."

Continued from page 9

of the support of traditional midwives and healers in general efforts to abolish the practice. Dr. Taba, Director of the Mediterranean Region section of WHO, has called for international collaboration.

What is required is more than talk.

The resources presently exist to eliminate these damaging practices. What is needed is the commitment to use them. Judging from the past it is apparent that only grass-roots public pressure, especially in the area of funding, for these programs, aided by media publicity can effectively direct funds and force the active commitment of both African governments and international agencies to support the Khartoum resolutions for the eradication of a practice which affects the health, well-being and rights of so many women and children.

On August 8, 1979, a coalition of concerned individuals and women's groups held a demonstration, press conference and sent a telegram to members of the Clark government attending the Commonwealth Conference in Lusaka, Zambia. They insisted that Canada take a stand on female genital mutilation, instruct the U.N. delegates to raise the issue and ensure that its aid programs contain a commitment towards ending the practice. In October of 1979, this writer, who was involved in the Ottawa action, collaborated with American women to hold a demonstration at the U.N. to demand that in the Year of the Child that body act to concretely support the recommendations of the Khartoum Conference. More help is needed if there is to be more than just this beginning.

Reflections of a Male Feminist

by Terry Anderson

A woman I knew very well and whom I considered to be a friend once looked me in the eye and told me that whether I like it or not I was the "enemy." I, who spent years campaigning for equal rights, who spent years as the only male in several women's liberation groups, who worked without pay in a non-sexist co-operative day care centre, was the enemy. Not, she reassured me, because of anything I had done or said, but simply due to the shape of the genitals I was born with.

That attitude, repeated, multiplied and amplified several hundred times, led to my temporary departure from the organized feminist movement. If our society had created differences so great that we couldn't overcome them despite our best efforts, perhaps, I theorized, I should leave until both the women's movement and I had matured to the point where we could once more work together. I can happily say that day has arrived.

As the only male member of the McGill Women's Union, my opinions and presence have been both welcomed and sought. Yet I remain, unfortunately, a curiosity and an aberration in a system where the fight to tear down sex role barriers is viewed as "women's work."

Much of the problem stems from the myth that women alone are the victims of sexism. Society as a whole and all of its members as individuals suffer from a philosophy which decrees at birth that half the activities in society are off-limits to you solely because of your sex.

Men have as much to gain from the advent of a feminist society (not to be confused with a matriarchal or female-run society) as do women. We, as much as women, need to break out of the pointless assigned roles and develop interests and abilities we

choose to cultivate, not those we are told to. Certainly, men cannot benefit from a system that gives us economic responsibility for the family and robs us of the very real joys of completely sharing parenthood and child-raising.

On every level we are taught that masculine and feminine values and roles are different, and trouble besets anyone who tries to cross those lines. The silliness inherent in this approach is clear when one realises how petty these roles frequently are: What is really wrong with a man who enjoys cooking or working with children or a woman who knows how to fix the car or has the brains to be a top-level scientist? Surely society will benefit from those brave enough to ignore these barriers, whether the benefit be a new source of energy perfected by a female engineer or an improved quiche perfected by a male cook.

Yet the socialization process is so complete that the lack of understanding between the sexes cannot be overcome in our lives. I readily admit that despite my best efforts to understand, I really don't know what it is like to be a woman in our world. I don't know what it is like to walk down the street at night and worry about being raped, I don't know what it is like to have doors slammed in my face when looking for a job because I'm a woman, and I certainly don't know what it is like to menstruate or become pregnant. On the same level most women cannot hope to understand how my upbringing in our male-oriented society has shaped my attitudes and expectations.

I can only hope that a continuing dialogue will bring us closer to understanding the sexual cold war of which we are all a part. Maybe someday I won't be the only male in the Women's Union, and maybe someday I won't be the "enemy."





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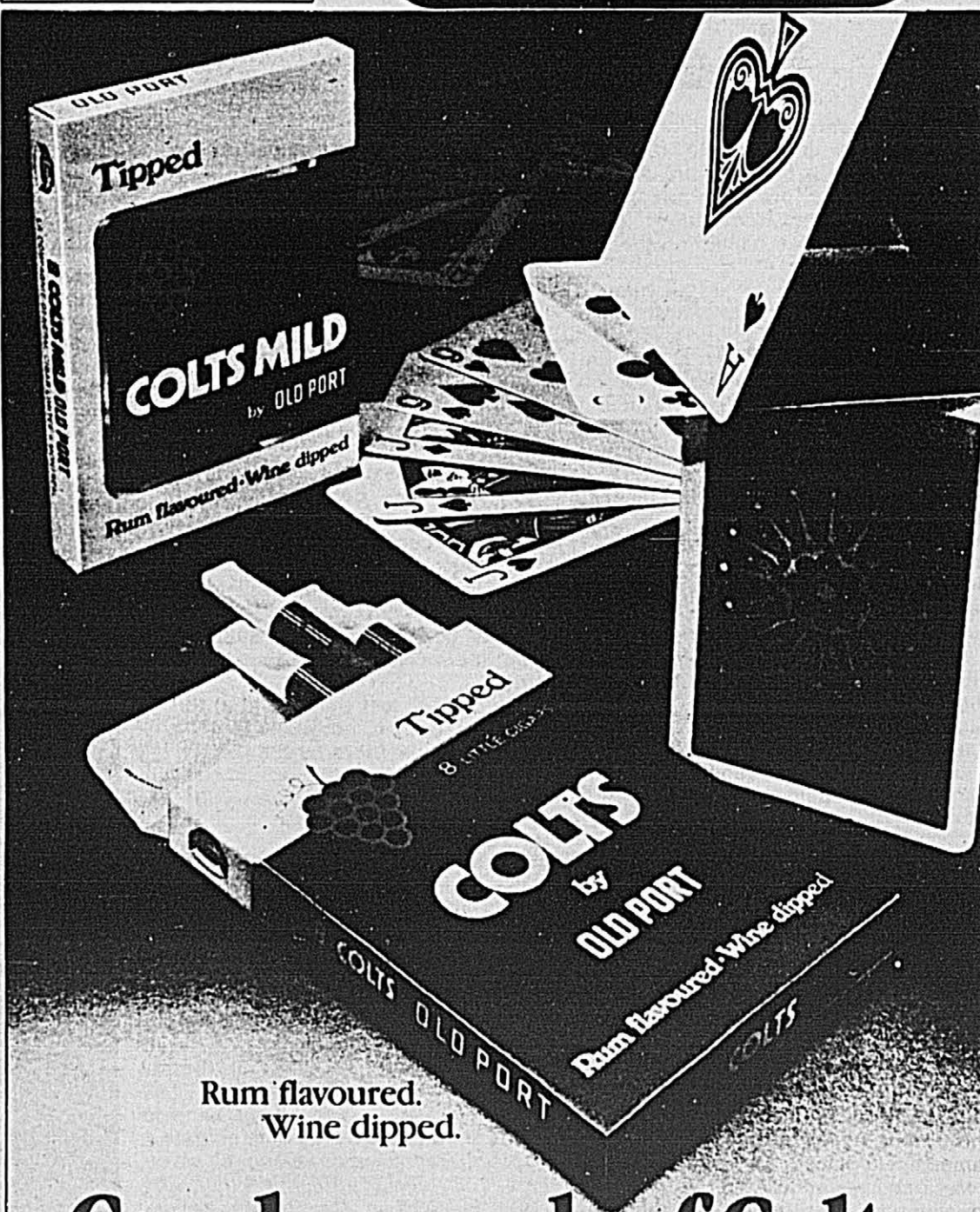
The Honourable

Dennis Kucinich

Speaks TODAY - 12 noon
Student Union Ballroom (Rm 301)

The Economic Rights of the Citizen
Question Period

Presented by
McGill Debating Union



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Crack a pack of Colts along with the cards.

Women's Films

NFB Looks at Women

by Gino Apponi

Canadian arts have never needed the Canadian women's movement as much as the women's movement has needed Canadian arts.

There has always been a plethora of female writers, artists and filmmakers in this country that is, in addition to those other women like Laura Secord and Mme. Papineau, who helped advance the cause. But while it is true that they've come a long way since the "your children need you and the factories don't" slogans of the forties, the women's movement has neither significantly impeded nor abetted the situation. Women have always been aesthetically expressing their experiences as women in different phases of their development and in different situations and relationships.

The National Film Board of Canada has recognized this and is presenting a package neatly wrapped and ribboned as *Beyond the Image* - a series of films and discussion evenings about women and their lives. In charge of the project is Terry Richmond.

"We simply found ourselves with a good collection of old and recent films by or about women which until now have always reached the same small select group of people. We hope this time to reach both men and women in the university and especially in the community who ordinarily wouldn't get a chance to see these films," Richmond told the *Daily*.

Of interest in the series is the treatment of personal identity, marriage, work, childbirth, transition, old age, and an issue the women's movement has made all their own, rape. The names being thrown around include Gail Singer, Mordecai Richler, Caroline Leaf, Margaret Laurence and Derek May.

The discussions began last week with a history of the role of women. There was a screening of Lorna Rasmussen and Anne Wheeler's account of women on the prairie frontier, *Great Grand Mother*, and a guest roster which included journalist and broadcaster Gretta Chambers.

"Several interesting issues were raised by people in the audience. People representing political and social groups and those simply representing themselves showed up. Many were middle-aged couples who probably were not sure where they stood on feminist politics," continued Richmond.

The Film Board is also making available seldom-seen footage from their archives. The series will devote a whole evening to a succession of shorts focussing on the war and careers for women.

More important, in this category, however, is a screening-discussion entitled *After the Vote - What Next?* The two scheduled films, *Women on the March: Part One* and *Some American Feminists*, document the Suffragist Movement in both Europe and North America in the period immediately following the Second World War and the last two decades.

The films capture the emotions of women such as Emmeline Pankhurst, Rita Mae Brown and Kate Millet (the latter two have appeared at McGill) as they face the wrath of the government, the public and, in Pankhurst's case, the Church.

Beyond the Image runs every Wednesday evening until May 7 at 8:00 p.m. in the Samuel Bronfman Building, Room 151. Admission is free as is any film showing from the NFB library. For further information call the National Film Board at 283-4823.

Women Filmmakers

by Karin Montlin

"The cinema of women is under-shown in Montreal," says Steve Lazer, McGill Film Society Executive. With that in mind, the McGill Women's Union and Film Society have been co-sponsoring a series of films directed by women.

The following are brief bios of the directors and reviews of their films.

Mireille Dansereau is a young Montrealer with many films to her credit. She has worked as editor, script-assistant, director, soundwoman, producer, researcher and interviewer for the CBC, the National Film Board (NFB) and the ORTF (Paris).

she directed her first film, *Moi un jour*, in 1967, and in 1969 won first prize at the National Student Film Festival

in London for *Compromise*.

Dansereau has consistently shown interest in women's roles, especially those in the working world. She worked on the NFB's *Challenge for Change* series, *En tant que femme*, which concentrated on the Quebec woman's search for identity.

La vie rêvée, (1972), shown at McGill February 14, was the first feature-length film made by a woman in the private film industry in Quebec. The film traces the friendship of two women and their growing awareness of society's demands.

Dorothy Arzner was one of Hollywood's top ten directors at the time of the transition from silent to sound films.

Her first film, *Fashions for Women* (1927), earned her a reputation for excellence as well as the prize for directing at the International Festival of Women's Films in London that year. After directing three more silent films, in 1929 she directed Paramount's first sound film, *The Wild Party*.

Arzner's sense of humour and her technical innovations (including the use of a microphone on a fishing pole as the first overhead mike, and the introduction of theme music) have earned her recognition. Arzner felt that she had to be successful if she wanted to be able to keep on working. In 1972 she wrote to Marjorie Rosen, "I knew that if I failed in that, I did not have the kind of fraternity men had for one another to support them. I also observed that not many women came forth to support me."

Arzner's *Dance, Girl, Dance* was viewed on February 21 at McGill.

Claudia Weill, studied photography at Radcliffe, and after a summer job working on a feature documentary, *Revolution*, was in the film business. She has made several documentaries and animated films. *The Other Half of the Sky*, a documentary on the first group of American to visit China, which she made with Shirley MacLaine, was nominated for an Oscar.

Girlfriends (at McGill, February 28) started out as a short film made for public television.

With grants and loans Weill decided to extend the film to feature length. It

was made on the low budget of half a million dollars. Warner Bros. bought the finished film and has since distributed it.

The story, conceived by Weill, was written by Vicki Polon. The protagonists of the film, although not strictly autobiographical, are credible. The film's realism is its strong point.

Between 1954 and up until 1968, Agnes Varda made seven films, both short and feature-length. *L'une chante, l'autre pas* (to be shown, March 6) was made in 1972. Like *Girlfriends* and *La vie rêvée*, it is the story of two close women friends. As they do not see each other often, they communicate by the occasional letter or postcard. Their lives continue separately, yet they remain close in spirit. The film illustrates how friendship between two women is enduring and steady, although it may appear to be intermittent.

Lina Wertmüller is an Italian director who got her first big break when Fellini chose her to be assistant-director of *8 1/2*. Since then she has directed eight films. While all were popular in Italy, only *Seven Beauties* and *Swept Away* have become big box-office draws in North America. Since those two appeared in 1975, her old films have been re-released.

In many of her films the hero is lovingly developed and filmed, yet often does things which run counter to the main message of the film. Wertmüller's idea is that the audience must, at a certain point in each film, stop identifying with the "hero".

Swept Away... (to be shown March 13) is the story of wealthy Ratuella and her communist employee Gennanino who are marooned together on a desert island. In this setting, she is at first dependent on Gennanino to provide food and shelter. He refuses, and gives her instead a practical lesson on how the rich exploit the poor. On the island, she relies upon Gennanino; on land, upon her husband. In return, she shares with both of them her beauty and her sex.

A weak point of *Swept Away...* is that it does not acknowledge the domination of women by men as a valid political question.



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Next Tuesday to Friday
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10 a.m. to 6 p.m.
6th floor McIntyre
(upper campus)

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Pub Nite (Fri.)

Movies: Rocky II (Fri.)

Manhattan (Sat.)

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STUDENTS' SOCIETY ELECTIONS AND DUES INCREASE REFERENDUM

LOCATION OF POLLS

Wednesday, March 12, 1980
10:00 a.m. to 4:00 p.m.

THE POLLS SHALL BE LOCATED AT:

Arts Bldg.
Leacock Bldg.
Union Bldg.
Redpath Library
McConnell Engineering
Bronfman Bldg.
McIntyre Medical
Strathcona Music
Strathcona Anatomy and Dentistry Bldg.
Burnside Hall
Stewart Bldg. (Northblock)
Chancellor Day Hall
Wilson Hall
Birks Bldg.
Bishop Mountain Hall 5-6:30 p.m.

Under no circumstances will
students be allowed to vote
without an I.D. card.



STUDENTS' SOCIETY ELECTIONS AND DUES INCREASE REFERENDUM

ADVANCE POLLS

Monday, March 10, 1980
10:00 a.m. to 4:00 p.m.

ADVANCE POLLS TO BE PLACED AT THE FOLLOWING:

(for Dentistry students only)

Education Bldg. & Currie Gym

(for Education students only)

Wilson Hall

(for Nursing & Social Work students only)

Students in these faculties & schools may vote on March 12, 1980 providing that
they have not voted on March 3, 1980 (see Daily for locations).

Under no circumstances will students be allowed to vote without an I.D. card.

rubbed from brass

I rub and blow
you colors
of Ilfe
from my fingers

now golden bodies
I make you
glow and look
to me you crayon

of release, erase
mistakes, perfected
lines, Sir John
and Lady Joan

to wed in armor
brass, step forward
bodies from the wall
your time to be on paper.

Judy Pohl

ARC

She lets the smoke curl around her finger
as she chews thoughtfully on a pearl.
The afternoon lingers on her shoulders
and the sun-strewn table.
She turns her head slowly as if not to disturb the effect
and slowly blinks.
She is a lizard in the desert,
a contemplative manta resting on the ocean floor,
aware of passing creatures but oblivious to their feelings.
She is not solace
and hides her body behind certain forests and
large, oblique rocks -
People are barely intrusive -
she swallows
the pearls
one by
one.

Mickey Shibata

Janice

to give echo:
her flat
stomach and back
cleopatra hair,
is not right for her

she's too tall, too
much the woman for gardens

or written matters
just two pillar legs
a voice of soft
firm, she stands
like salt



For my mother, Maggie

In your creased hands
folded, reaching
now paused mid-air,
long fingers angular and strong
oiled skin dark and
soft over large knuckles;
I am now and again a child
awed by their exquisite beauty.
Like dancer's hands,
they tell most true stories.

Molly Kane



graphic by Mickey Shibata

Today

Pal Upsilon Fraternity:
Hangover PubNight. Live entertainment,
Backgammon, Full bar, Bring a friend.

Les réfugiés de sud-est asiatique:
Alan Pronovost présentera un diaporama qu'il a
réalisé à la frontière Thaïlandaise dans un camp
réfugié. Un film sur la réfugiée de la mer sera
présenter aussi. Aujourd'hui, 16:30, l'Université
Concordia, Norris 408, 1435 Drummond.

Community McGill:
Enthusiastic volunteers needed. Organize a
benefit concert at McGill with the help of
Sheldon Kagan in support of the Kidney
Foundation drive March 15-30. Info: Union 406.
Mon.-Fri. 12-2. 392-8937.

Faculty of Music:
Free concert, 555 Sherbrooke St. W. Pollack
Concert Hall, 8:30 p.m. Recital room C-209, 1:00
p.m. Guitar Recital.

McGill Outing Club:
1980 Banquet, Fri., March 28. Tickets \$10. on
sale in the M.O.C. office NOW.

The McGill "No Vote" Committee:
Information table in the Union lobby today from
11 till 2. Say "Yes" for Quebec, vote "No" in the
Referendum on sovereignty-association.

Department of Anthropology at McGill:
Professor Lee Drummond (Anthropology,
McGill) speaking on: The Cultural Continuum: A
Theory of Inter-Systems - 4 p.m., today, Leacock
738.

Gay McGill:
Roundtable discussion of "Homosexuality and
the Feminist Movement". All are welcome, gay
and straight, male and female. 9 p.m., (after the
Women's Union movie), room 425, Union.

Debating Union:
Honourable Dennis Kucinich, controversial ex-
mayor of Cleveland, Ohio, speaks on "The
Economic Rights of the Citizen" at 12 noon in
Union Ballroom (rm. 310). Free. Bring your
breakfast.

External Affairs Committee on South Africa:
The widely acclaimed film "Last Grave at
Dimbaza" will be shown today at 4:00 in room
310 of the Union. Admission is free.

Northern Studies Films:
"Arctic Adventure" (Part I) will be presented at
12:30 in Leacock, room 219. Free.

African Week:
A speaker on Zimbabwe, 7 - 8 p.m., Alliance of
Africans in Quebec Public Address, 8 - 9 p.m.
BO1

Stephen Leacock Bldg. B26
Talk and discussion on the elections in Zim-
babwe with Joseph Mugore, a member of ZANU
- PF. Organized by McGill African Students'
Assoc. and CAPT (Third World People's Anti-
Imperialist Committee). Everyone welcome.

Religious Studies Undergraduate Society:
Get a head start on the weekend. Happy Hour
this afternoon 3 - 5 p.m., Junior Common Room,
William & Henry Birks Bldg., 3520 University St.
All welcome.

Pal Upsilon Fraternity:
Tired of studying? Then come and enjoy the
music and the people at our Hangover PubNite
from 9:00 p.m. to 1:00, at 510 Pine St. (across
from the Gym.)

Daily Elections

The polls are open from 11:00 a.m. to 5:30 p.m.
today: balloting is for all positions except news
editor. The news editors will be elected Friday
from 11:00 a.m. to 3:00 p.m. Winners will be an-
nounced shortly after pollclosing. The candidates
are:

Editor-in-chief

Brian Topp
as co-editors
Richard Goldman
Rosemary Oliver
Senior News Editor
Harold Koblin
Peter Orr
News Editor
Kathy Salamon
Anita Schapiro
Heather Tisdale
Steve Yuden
Production Manager
Brahm Pascal

Assistant Production Manager

Louise Haberl
French Edition Editor
Denis Gascon
Photo Editor
Sheila Hunter
Richard Katz
Sports Editor
Louis Rakita
Weekly Editor
Gino Apponi
Bart Boehlert
Science Editor
Julian Betts

The following names were
left off the voting list
published in Monday's and
Wednesday's Dailys.

Martha Nestor
Sheila Hunter
David Rowley
Barbara McGee
Brigitte Théodore
Ron Flieschman
Diane Turbide
Terry Anderson

Grad Students Members

P.G.S.S. PHOTO CONTEST

As part of its 10th Anniversary celebrations, the
McGill Post-Graduate Students' Society is holding a
photo contest open to all McGill grad. students and
associate members of the P.G.S.S. B & W and
colour prints 8" x 10" and larger accepted. Deliver
photos to Thomson House, 3650 McTavish St., by
Mar. 21, c/o Glen Peterson. (The Centre is open
daily after 4:00 P.M.) Print your name and
telephone number on the back of each print. Best
photos will be exhibited at Thomson House Mar.
24-29. Purchase by P.G.S.S. of winning prints.

Max. entries per person: 3 prints. Entry fee—50¢
per print, included in envelope with submissions.



The McGill Film Society Presents

Thursday, March 6

ONE SINGS,
THE OTHER DOESN'T
7:00 FDA Auditorium \$1.00

Friday, March 7.

CHINESE ROULETTE
7:00 & 9:30 FDA Auditorium Leacock 132 \$1.25

Saturday, March 8.

THE GREAT TRAIN ROBBERY
7:00 & 9:30 Leacock 132 \$1.25

Classified

Continued from page 6

374—PERSONAL

Want to rap with a Rabbi? Call Rabbi
Hausman 341-3580.

385—NOTICES

McGill Badminton Club - We are holding
our club championship this weekend and
it's open to all club members. For more
information, or if you want to register, call
Ong at 845-6681 or Daniel at 277-3518.

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Billets needed - to house 45 student
members of the Voorhees Choir of
Rutgers University for two nights on or
near campus - March 17th & 18th; no
meals required. If you can help out, leave
your name and number at the Students'
Society General office for Joanne of the
Program Board, or call 392-8922 from 9 - 5
p.m., or 481-9523 after 8 p.m.

NO

McGill "NO VOTE" COMMITTEE

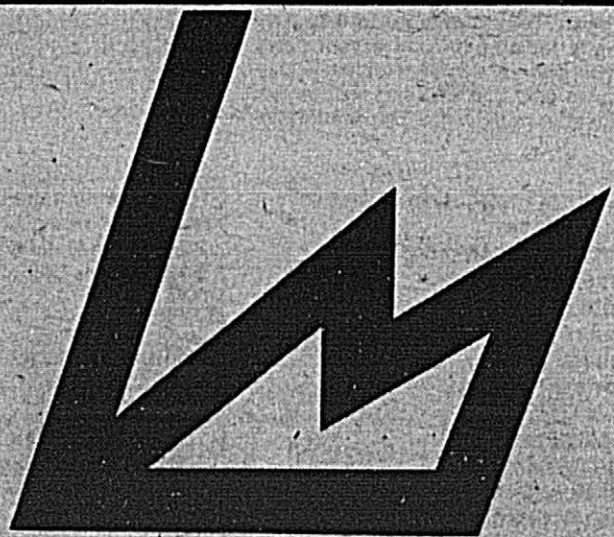
The time to fight for a "NO VOTE"
on the referendum is NOW

The McGill student body **must** get involved in the campaign
Join an active group fighting for a "NO VOTE"

Talk to us in the Student Union lobby, **Today 11 - 2 p.m.**

SAY YES FOR QUEBEC... VOTE NO

General Meeting Friday 3:30, Student Union, Room TBA



Liberal McGill

presents

MR. HERBERT MARX
MNA for D'Arcy McGee

*Topic: The Charter of Human Rights as
in the Quebec Liberal Party Beige Paper*

Monday, March 10 1 p.m. Student Union Bldg. Room 302